

CHAP Speaker Fee Request

From the JOHN REID MEMORIAL SYMPOSIUM – FUND #41745

Criteria for use of the fund as defined by the National Endowment for the Humanities:



PORTERVILLE COLLEGE FOUNDATION

HUMANITIES DEFINED:

In the act that established the National Endowment for the Humanities, the term humanities includes, but is not limited to, the study of the following disciplines: history, theory and criticism of the arts; ethics; comparative religion; and those aspects of the social sciences that employ historical or philosophical approaches.

*Work in the creative or performing arts - such as the writing of fiction or poetry, painting, sculpture, musical composition or performance, acting, directing, and dance - is **not eligible** for support by the National Endowment for the Humanities. Persons interested in support in these areas should write or call the National Endowment for the Arts.*

Critical, historical, and theoretical studies of the arts, however, are eligible for NEH support.

We are asking for the JOHN REID MEMORIAL SYMPOSIUM Fund to pay an honorarium (which will cover a speaker's fee and travel) in the amount of **\$5,000**. This sum is for **Ronit Y. Stahl** to make a presentation on the current CHAP theme "Don't Stop Believing?" Stahl will speak in the evening during the Fall 2025 semester (September 19th) about the role of religion and healthcare in 20th century America.

Stahl's lecture will meet the criteria for the use of the funds, specifically in regard to the **"Study of... History,... comparative religion; and those aspects of the social sciences that employ historical or philosophical approaches."**

RONIT Y. STAHL

EDUCATION

University of Michigan

Ph.D. in History

Stanford University

MA in Social Sciences in Education

Williams College

BA in English

BRIEF BIO

Ronit Y. Stahl is Assistant Professor in the Department of History and a faculty affiliate of the religious diversity cluster of the Haas Institute for a Fair and Inclusive Society. She is a historian of modern America and her work focuses on religious pluralism in American society by examining how politics, law, and religion interact in institutions. Her first book, *Enlisting Faith: How the Military Chaplaincy Shaped Religion and State in Modern America* (Harvard University Press, 2017) demonstrates how, despite the constitutional separation of church and state, the federal government authorized and managed religion in the military. Placing Jewish chaplains in this context reveals and highlights how Judaism came to stand for a mainstream, rather than minority, American religion. Her new book project turns to religious freedom and conscience rights in health care, examining how a variety of religious hospitals — Jewish and non-Jewish — pivoted between framing themselves as secular institutions and religious spaces over the twentieth century. She holds a Ph.D. in History from the University of Michigan, a M.A. in Social Sciences in Education from Stanford University, and a B.A. in English from Williams College.

Prior to her faculty position at UC Berkeley, she completed a postdoctoral fellowship in advanced biomedical ethics at the Perelman School of Medicine at the University of Pennsylvania (2016-18) and served as a postdoctoral research associate at the John C. Danforth Center on Religion and Politics at Washington University in St. Louis (2014-16).

Her current research examines the rise of institutional and corporate rights of conscience in health care. This project weaves together the court decisions, legislation, medical and bioethical arguments, religious ideas, and lived experiences that shaped the disparate trajectories of reproductive healthcare, LGBT healthcare, and of end-of-life care from the 1970s to the present. In untangling how and why uneven patterns of rights for women, sexual minorities, people of color, immigrants, and people with disabilities emerged, she explores how religion has influenced health care as well as how law, politics, and culture have framed religious arguments about medicine. Although conventional accounts often frame conscience conflicts as religious versus secular, she focuses on the inter- and intra-religious debates that occur within institutions, policy, and public discourse.